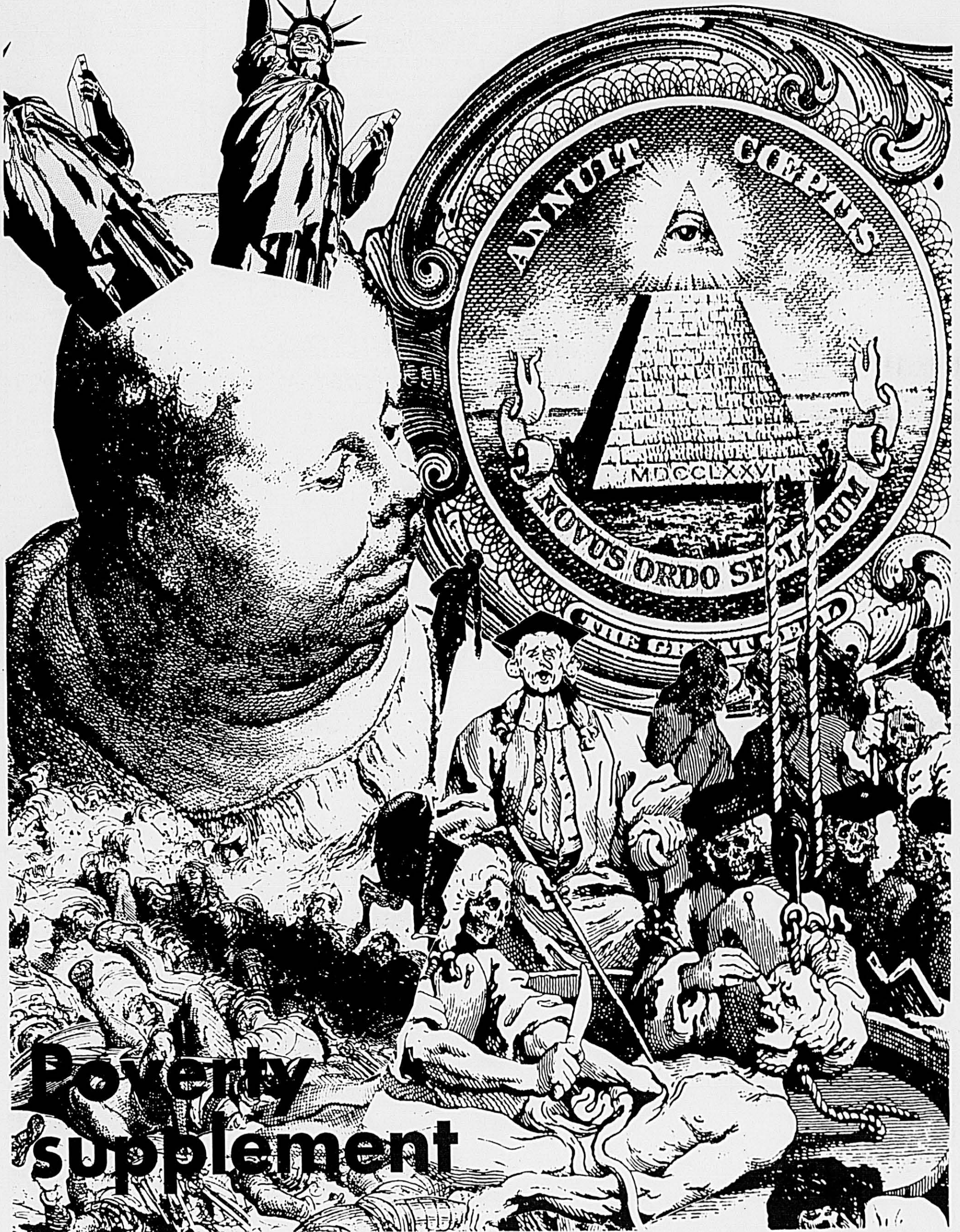


THE MCGILL DAILY

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Wednesday, October 14th, 1992



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Mr. Nee Okai of the Montréal coalition for refugees will speak today at 12h30 at the McGill faculty of Law on 3644 Peel St. room 202. For more information call 282-1972.

Students for the NO in the referendum are urged to attend a meeting and information session hosted by the McGill Students for the No committee today in the Shat 425/426 at 16h00.

OPIRG needs volunteers to help put together a green plan for McGill. All are welcome to our meeting today at 17h30 in the Eaton Building 505.

A Women's AIDS workshop will be held today at 19h00 at 2020 MacKay in room 103. For more information, please call 848-7474.

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Candidates meet to discuss AIDS

All agree City Hall ignorant of disease

BY DAMION STODOLA

The ten candidates running for the St-Jacques city by-election gathered last Thursday at le Centre St-Pierre to address the community specifically on issues related to AIDS.

The by-election is following the death of MCM councillor Raymond Blain, the first openly gay elected councillor in Canada who recently died of AIDS.

Montréal has the second highest incidence of AIDS in Canada, and the St-Jacques area is one of the hardest hit by the disease. Despite differences in political ideologies, all candidates unanimously agreed City Hall has done little to support the community during the past years when AIDS has claimed such a heavy toll on the community.

AIDS has become a focal point in the by-election, compounded by the ruling Montréal Citizens Movement (MCM) lack of action in the district.

Gregory Tutko, an independent, took a pause before his speech to pass out condoms to all the candidates and praise the wonders of lubricants. "With a bit of humour, I think we can live with this disease," Tutko began.

Tutko emphasized AIDS is not an individual disease.

"It's not their disease," Tutko said referring to AIDS patients. "It's our disease. Everybody lives with the disease, not just those who have it."

Douglas Buckley-Couvrette, also an independent, began his speech on a more serious note. "When it comes to AIDS, I don't have a sense of humour," said Buckley-Couvrette.

He also emphasised City Hall was not in tune with the residents. "Has anybody asked AIDS patients what they want and need?"

Bernard Bourbonnais, candidate for Ecology Montréal, stressed the importance of education, especially for the young.

"Education starts with comprehension," said Bourbonnais. "The young are surrounded by AIDS in the area, we have to be sure they don't get the wrong information."

Gilles Bertrand, also independent, appealed to the conservative voter putting forth his "hygiene campaign," to clean up the St-Jacques area.

"We can help prevent the disease by cleaning up our parks, alleys and our streets," said Bertrand. "Get rid of used condoms and syringes that are lying around all over the streets."

His glorified garbage pick-up proposal, however, would have been better received in Westmount where they take their garbage seriously.

His plan drew fire not only from residents but also from a majority of candidates who claimed it did not address the real issues of how to help AIDS patients live with dignity as well as prevent the disease from spreading.

Claude Watters, the recently nominated MCM candidate, and Sammy Forcillo of the Civic Party, both seemed uncomfortable throughout the proceedings.

Watters promised to pressure city hall to take an active position with the community but was shaky on details of what actions the MCM had taken to date.

"They lease Comité SIDA-Aide de Montréal's office space for a very low rate," was one of the few concrete actions he could come up with.

Forcillo's speech reeked of poli-speak as he talked of vague "general information campaigns." He spoke

of Montréal's dire need for leadership.

Using the tired Civic Party claim-to-fame that they're the official opposition, Forcillo claimed he would be most effective in bringing about change in St-Jacques.

Other candidates seeking election (but said little or the same thing) are Jean LaSalle (an independent), Dennis Beck (another independent), Richard Cardinale (for the Bloc Municipal de Montréal) and Christian Bédard (White Elephant Party, who didn't even show up but sent his wife).

Position of Cégeps discussed



Robert Bisaillon speaking at CEGEP conference

BY DAVE LEY

The Québec Cégep system is 25 years old this year. To celebrate this anniversary, the provincial government is considering a new gift to Cégep students — tuition fees.

Ideas for combatting tuition fees was the hottest topic of conversation last week as students from across the province attended a conference on the position of Cégeps in Québec society.

Organized by the Institut Québécois de Colloque Étudiants, a provincial student research group set up by four of Québec's five student associations, the conference was to plan strategy for the November 5 Québec parliamentary commission on Cégeps.

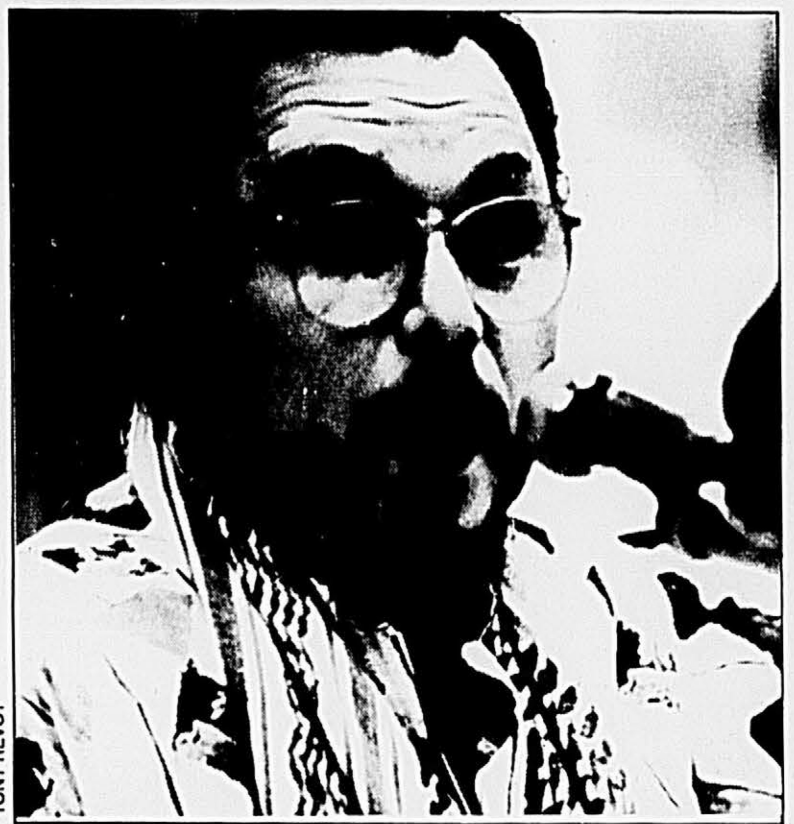
"Everyone agreed that they are in opposition to the idea of Cégep tuition fees," said Cédric Pautel, director of the Institute. "Accessibility must be maintained for those wishing to obtain Cégep degrees, especially those in the technical fields."

The conference participants lamented over the condition of the Cégep system, which at the present time is suffering from severe underfunding.

"I think that two major things have come out of this conference. One, that tuition fees should not be charged at the Cégep level, because Cégeps have provided a vital role in the democratization of the Québec educational system," said Eugenio Bolongaro, vp external for McGill's grad students' society and president of the national Québec grad students' federation. "And secondly that despite its faults, the Cégep system is a good one."

Bolongaro, however, lamented on the lack of Cégep participation within the conference.

"The one bad aspect of the conference was the noticeable absence of Cégep students," he said. "Grad students probably outnumbered Cégep students by three to one, despite the fact that the conference was on Cégeps."



Greg Tutko, Independent Candidate in St. Jacques ward

FOR YOUR INFORMATION

A woman was seen being harassed by two men along Alymer by Pins and Prince Arthur. When the male witness intervened the woman was able to get away, but the witness was pursued. One of the assailants was French, white, and approximately 5'10 with short hair.

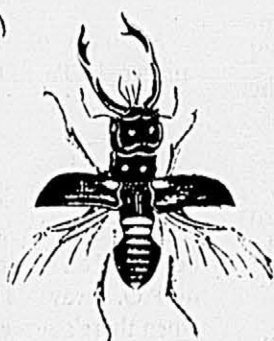
A woman was harassed in the Macdonald Stewart library building. A man approached her from behind and grabbed her into a hug position. When she resisted he verbally harassed her. The man was average height, black, with a strong caribbean accent.

Two women were verbally harassed by a car load of men when walking to the Shatner building. When one of the women responded with a rude gesture the men got out of the car and pulled knives on the two women. The women were able to escape. The assailants were black and between eighteen and twenty-two years of age.

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Diaries from an hour with Manning

OPINION BY JAMES FORBES

When Reform party frontman Preston Manning rides into town, there's bound to be trouble.

Preston had to be squirreled away in the basement of a building way out on Concordia's Loyola campus last Wednesday. But this did nothing to stop the arrival of thirty or so demonstrators who chanted incessantly outside the doors of the tiny room.

The protestors chanted "sexist racist anti-gay, Preston Manning go away" imaginatively alternating with "KKK go away".

Manning had originally come to speak on the Constitutional Referendum, but instead ended up fielding questions from the audience who seemed to be mostly media and Reformers.

Meanwhile, campus security, one strong, kept the rabble at bay. I almost ended up among the aforementioned rabble, as I was denied access to the room (which incidentally held about 130 people although it was designed for about 40).

Thankfully, a nice CBC reporter lied and said I was press, even though for all he knew, I could have been IRA.

Manning failed to address questions which concerned social issues throughout the discussion. His focus was "economic and constitutional", whatever that means.

Warbling back and forth, he whimsically described reform as a "grassroots organisation". If Reform is grassroots, then I guess the KKK is too in an evil kind of way.

When Manning finally did get down to addressing social issues, he had some perplexing and bizzare "solutions". First Nations should be given autonomy, according to Manning, and reserves should have the same power over themselves as a municipality has over its citizens. Wait, doesn't this sound familiar?

When it came to women's issues, Manning cited women's involvement in Reform. He also pointed to the fact that the first Reformer in Parliament is female. Preston likes women, see? He said "We are against being anti-women".

For that matter, Manning also had problems saying the words G-A-Y and L-E-S-B-I-A-N. He would only refer to queers as "special groups". His solution to addressing their "needs", was to study how we can "help" them.

As a bisexual man, I can hardly wait. Somehow I don't think a Reform study would result in a free dildo and some condoms.

At the end of his discourse, the protestors finally broke into the room. Security (strength of one), tried vainly to expel them while Manning cowered comfortably behind the media wall surrounding him.

As soon as he moved to leave, people began thronging around him, pushing and shoving. It almost turned ugly, but the security forces — arriving in the nick of time — stashed Manning in a plexiglass security booth, where he awaited a police escort.

Meanwhile, the potesters, their disrupting fun over, fled in victory, lest they soil their blood on police batons.

McGill student and reform party supporter Lesley Benn said she liked Manning. "I agree with his politics, Westerners are being overlooked," she said. "I think the way he (Manning) was treated is disgraceful, there are major myths involved here".

The organizer of the media circus, professor Blair Williams, Director of graduate Studies in Po-

litical Science at Concordia was appalled. "I thought it was disgusting the way Preston was treated; the whole idea of an open forum is democratic," he said. "That (the protest and forum), was exceedingly un-democratic."

As a personal friend of Manning's, he defended his character. "I don't believe for a minute that the accusations (of racism, etc.) levelled against him are true."

But he did admit that Manning's, and his party's white male hetero background would "perhaps make him unconsciously biased towards certain groups..."

However, it was Manning himself who summed up the truth of his party's position "Our vision of a new federalism is not complete." You're telling me, Preston.



MARIE-LOUISE GARIÉPY

PQists seek a NON

PQ makes pitch to minorities

MEMBERS of the audience snickered as Parti Québécois representatives launched their pitch to the Haitian community at a conference last week.

About 25 people attended the conference, held Saturday October 3 1992 on Parc Avenue. "Why do P.Q. always go to minorities when there's some kind of election problem?" asked a Haitian member of the audience.

PQ representative Louise Harel said the separation of Québec would be good for the economy because Québec would no longer have to give Ottawa 28 billion dollars in transfer payments. Québec separation has been "a vision of Québécois for a long time," she said.

A man from the audience asked about a increase in new jobs for minorities. Harel replied that minorities did not have a different unemployment rate than French Québécois.

"The issue lies between the cultures, thinking that the other has all the good jobs," she said.

Harel continued by preaching that there are no minorities, that everyone is and should be proud of being a Québécois.

— Vanessa Berkling

CUP Briefs

Corporatism, coast to coast

Fighting NAFTA

ST. JOHN'S (CUP) — The Action Canada Network is fighting the North American Free Trade Agreement, arguing that it will destroy Canada's post-secondary education system.

The Network includes the Canadian Federation of Students, as well as various labour, environmental, church, and international development organizations.

"Past experience shows that a free trade deal is the only issue that can create such a common front," said Tony Clarke of the Network. Since the last free trade deal was signed, the federal government has frozen transfer payments that fund post-secondary education, medicare, and social assistance.

"We are creating a market-driven continental economy. This means that our education system will be driven more by American values and priorities," said Clarke.

This would mean a greater emphasis on private education, including centres funded and run by corporations. Meanwhile, arts and humanities at public post-secondary institutions would lose funding to faculties that provide skills most demanded by multinational corporations. This situation will place student activists into a tight position, as larger forces continue to place their items at the top of university agendas.

In the period between the constitutional referendum and the next federal election, Action Canada will be publicizing its alternative to NAFTA and the existing Canada-U.S. trade deal.

The Agreement, if passed, will include Canada, the US, and Mexico in a free trade deal.

— Mike Davis

Reform — or else

VANCOUVER (CUP) — An education expert says that Canadian universities must beware of being forced to reform by unfriendly politicians.

"If universities don't reform themselves, pressure may come on governments (to do it). They may do severe damage in the name of change," said Dr. Stuart Smith after a speech in Vancouver.

Smith was the chair of the Commission of Inquiry on Canadian University Education. The commission released its final report in October 1991.

In the controversial report, Smith wrote that the university system was basically healthy, that tuitions should be increased by 50 per cent, and that professors sacrificed teaching in favour of research.

When the report was released, Smith's views were attacked by student and academic leaders for not being tough enough on the government and reflecting a corporate agenda.

The critics argued that since the commission took \$250 000 in funding from the federal secretary of state and \$220 000 in donations from businesses such as Alcan, Bell, Imperial Oil, Inco, Northern Telecom, and the Royal Bank, that its findings were biased. Smith, however, disagrees. "If you get university folks mad, they have a lot of time and a lot of skill to make you look

bad in the media," said Smith.

In his speech, Smith drew on many of the themes of his report. One of his primary concerns is that universities do not have a system to judge the effectiveness of their work.

"The (education) system is in danger of being lost due to universities' lack of response to the needs of students and society," said Smith. "It is possible that demagogues could begin to assault education by interference in the name of saving it. The danger is that the government will become disturbed at what is going on and seek change in ways that are destructive to education."

— Rick Hiebert

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Time To Bash Back

BY JAMES FORBES

Compared to other Canadian cities, Montréal is quite open and accepting toward its gay and lesbian community. But anti-gay violence—otherwise known as gay bashing—is a continuous and horrific presence.

The police has shown insensitivity and even brutality to the concerns of gays and lesbians. What is even more unfortunate is that few gays and lesbians seem interested in actively fighting against the violence and prejudice.

Jonathan Anderson, a 17-year-old gay man, was recently attacked outside the same Métro station where gay activist Joe Rose was brutally beaten to death by a gang of youths in 1989.

"I was walking alone in the gay village and when I passed the Métro, I was asked for money," said Anderson.

"When I told the kid I didn't have any, he kicked me with his steel-toed Doc Martens. At this point, I tried to defend myself, but another guy came along and the two of them beat the living shit out of me."

While they never uttered a word to indicate they were beating up on Anderson because he is gay, he is sure this is the reason.

"They know this is the Gay Village, and they think that we gays are an easy target."

One of the things that surprised Anderson was the number of people who passed by without stopping to help.

"At least 50 cars and 14 people passed by before someone had the guts to stop, yell at the kids and help me up," he said.

"I don't go out much anymore, and never alone. I no longer feel safe on the streets, and that's weird. I never felt that way before."

Anderson said the police were very helpful.

"They rushed me straight to the hospital, and because none of the kids rounded up would confess to the crime, they are just trying them all in court."

Apparently, the kids involved in the attack travel in the same pack, splitting up on occasion and regrouping later. Police suspect them of a number of thefts and violent actions in the area.

Police brutality

But the police response is not always so helpful. In the now notorious sex-garage incident in the summer of 1990, gay patrons of a private party were hauled naked into the street and beaten.

"I think it all started when some drunk coming out of the building pitched a beer bottle at a nearby cruiser which was already on hand to monitor the event," said Edward, a participant in sex-garage. "After that, the police all piled into the building and just began clubbing people and dragging them out into the street."

Straights, gays and lesbians who protested the incident the next day were subsequently attacked and brutalized.

Edward escaped violence at the party, but at the protest he was hospitalized for three days. He suffered a concussion, a broken nose, lacerations and bruises, as well as a bruised testicle. Edward said police threw him in a cell and left him there for over an hour without medical treatment.

Anti-gay violence continues unchecked



At the time of the incident, police officials upheld the behaviour of their officers as being within acceptable limits. Later court proceedings stemming from the incident showed that police lied about events and used grossly excessive force, but police felt few repercussions.

"They got off with a light reprimand. That's all," said Edward.

According to Steve, police attitudes haven't changed much since the incidence.

"While the attitude of the cops towards the community seems to be shifting, it seems only a thin veneer, like they are doing it because of pressure and not because of need," said Steve, a volunteer at the Centre communautaire gai et lesbienne (CCLG). "There is still a real perception that these people deserve what they get."

Anytime, Anywhere

Gay bashing can occur anytime, anywhere, but certain areas known for cruising are more targeted than others. These areas are isolated, and as such, little can be done to protect individuals when they are assaulted. It is difficult to determine exactly how many gay bashings have occurred in Montréal in recent years.

"We don't compile statistics on the basis of gender, sexual orientation, or race," said Joe Delazel, Montreal Urbain Community police spokesperson.

According to Steve, gay bashings are a frequent occurrence in Montréal. He hears one to two complaints of violence weekly, and he is only one of six counsellors at the community centre.

"But most people don't report the event to anyone," he said. "They just shrug it off, or are too afraid to say anything because they are closeted." Police have acknowledged that 90 to 95 per cent of gay-bashings go unreported to police.

Reports to the CCLG describe the typical assailant as young, straight and male, usually acting in groups.

"Skinheads aren't as big a problem in the village as they have been in the past, because the police are trying to clear them out," said Steve.

The areas of highest violence are below René Lévesque at the Radio-Canada site, in Parc Lafontaine, where there have been several murders, and on Mount Royal. Several murders in Lafontaine park last year received little public attention. Police were slow to warn the gay community, just as they are slow to warn women of serial rapists.

Straight Clubs in the Village

Steve also expressed concern about the recent inroads of straight nightclubs into the gay village.

"I don't deny them the right to be there, but when you have people drunk in an at-

mosphere they aren't used to, problems can happen," he said.

According to Jon, these problems have already arisen.

"I saw some guy smashing another guy's head into a wall outside Big Bang (which used to be the gay club Joy), because the guy had sat down on the hood of the other guy's car. He continuously called him 'cocksucker' while he was doing it, and his hysterical friends had to pull him off the poor guy."

Andrei, who requested anonymity, witnessed a gay bashing behind the Radio Canada building.

"I was new to the city, and decided to go down there to see what it was about. I noticed a guy I worked with, and we just started to talk when seven kids rode up on bicycles, and demanded our money," he said. "I didn't have any, but the guy I worked with was robbed of \$80. We were held there for over an hour, repeatedly harassed, questioned and insulted. It could have gotten really ugly, but all they wanted was money."

What was even more surprising, according to Andrei, was his co-worker's reaction. "He said it didn't matter, that these were the risks you take, and that he probably deserved it for being such a fool."

Although this man seemed resigned to do nothing, Andrei was not. "My roommate and I saw a guy being beaten up just down the street from Station 'C', so we chased the guy away."

"The sad fact is most people on the street really didn't want to get involved," said Andrei.

We need to protect ourselves

Unlike New York City, San Francisco and dozens of other North American cities, Montréal, with its large and visible gay community, has no internal self-defense organizations to fight back or to protect its own.

In New York, for example, Queer Nation and other less-known organizations made up of friends and neighbours work together to set up village patrols and walk-home programmes for those in need. There are also vigilante bash back groups who target the perpetrators of violence, driving them out of the area.

New York is bigger and violence more endemic, but Montréal has its share of gay-bash crimes. It would be conservative to estimate that at least one of these bashings, whether it be harassment, robbery, assault, injury, or even murder happens each and every night.

The only group formed to respond is Queer Nation Rose, named in honour of Joe Rose, the young man killed in 1989. Although Queer Nation Rose was founded on the same principles that guides its radical U.S. counterpart, it has had little effect here.

Criticisms against Queer Nation Rose can be levied directly at the gay and lesbian community, because without support, they can have no success. Even ACT-UP (the AIDS Coalition to Unleash Power) is having a hard time recruiting members, as is witnessed in their weekly pleas for more volunteers.

Said Jon: "Until people decide to take a stand against these rotten sons of bitches, we will continue to feel like we don't belong, to be afraid, and to be victims."

Rage and beyond: seeing aid as imperialism

BY KIKÉ ROACH

Misers and misanthropes aside, no one would deny that helping out fellow human beings in need is a good thing. So why do I feel nothing but rage when I turn on the nightly news and see bags of food aid being dumped on the shores of a starving Somalia?

Maybe it's because the whole concept of charity and "aid" becomes cynically hypocritical and perniciously exploitative when one realizes the whole thing rests on a principle and a system that is less than humanitarian, less than altruistic or communitarian in nature.

The principle of charity goes like this: I have and you don't. You're in need — so, to gratify my conscience, I'll give you a little bit of what I have. Your requisite gratitude will reassure me of my goodness. I'll feel powerful (and I will be) because your groveling and indigence will contrast my wealth and comfort.

I'll feel superior and morally virtuous because you're dependent upon my generosity. And (here's the clincher), all the while, I'll ignore the fact that you are in need only because I took more than my fair share in the first place. I robbed you.

This principle, muted, is at work in the story of publisher Paul LaBell, a "philanthropist" whose charitable act is accompanied by a subtext of self-aggrandizement and maintenance of the status quo.

TIME magazine briefly profiles LaBell in its January 20, 1992 issue, hailing him as the doer of "something astonishing and profound". Disturbed, or "haunted" as LaBell puts it, by a *TIME* photograph of starving Sudanese, he organized a charity art auction at Sotheby's called "Art For Children's Survival". Famous artists donated works to be

auctioned. LaBell gave the proceeds to UNICEF. The profile ends saying that *TIME* is proud to have played a role in motivating LaBell's action.

My question is: What of the Sudanese amidst all of this Western self-congratulatory praise? The answer — they have been reduced to objects once again. LaBell himself describes them as "Giacometti sculptures — living stick figures".

What was really on auction at LaBell's function were the very lives of the starving of Africa — the distinction between art objects and famished people blurred; their pain reduced to commodity.

Up for grabs was a chance for the wealthy to flaunt their power in a rarefied setting of privilege, this time under the guise of concern for the skeletal children of North Eastern Africa.

LaBell is right to be disturbed and frightened by the horrific images of people whose protruding ribs threaten to break through the skin that covers them. He is right to want to do something about it. But he must be challenged on his allegiance to the very system (capitalism) that ensures his charitable acts will amount to no more than a drop in a bucket full of holes. Children are still starving and a million charities will not do the trick.

Aid as exploitation

Change will come when we identify and rectify what the real problem is. The real problem is that our global economy is structured in such a way as to keep the so called Third World, Africa, Asia and Latin America in a perpetual state of debt, dependency, servitude and poverty so that the West can continue to exploit it for cheap labour and natural resources.

Author Teresa Hayter, who formerly worked in association with the World Bank, addresses and

analyzes this point in her books *The Creation of World Poverty and Aid as Imperialism*.

"Aid can be regarded as a concession by the imperialist powers to enable them to continue their exploitation of the semi-colonial countries," she says. She goes on to chronicle how the West uses aid to expand and assert its hegemonic political and economic power.

She notes, for example, that aid must often go to purchase the goods and services of the countries providing the aid, and that international agencies ensure that "policies on which they themselves have decided are adopted by the governments hoping to receive aid."

The International Monetary Fund and the World Bank frequently intervene in the government of aid-receiving na-

tions by locking them into a system which makes the repayment of their debt impossible, dictating how much of their gross national product must go toward paying the interest on their debt — by devaluing their currencies and by setting the country's overall economic agenda.

What is as disturbing is the way these imperialistic attitudes pervade western news media's reporting.

The West went about for years making huge profits selling arms of all kinds to Somalia and other nations. Europe and the United States spent more than four hundred years stealing Africans from the continent and selling them into slavery while continuing to exploit Africa's natural resources. Yet the Western press now blames "gun toting Somali bandits" for stealing the "generous" West's food aid from

other fellow Somalians.

Meanwhile Canada and Europe tighten their immigration laws. Our government refuses to listen to the voices of Somali-Canadians asking that their less fortunate family members be allowed to join them in this country.

Apartheid is not restricted to South Africa. People of colour the world over are being locked out of wealth and a chance to truly govern over their own lands. Neo-colonialism is still alive and well.

That will change only when global politics cease to be informed by capitalism, Western political hegemony and systems based in inequality and not when Hollywood pop stars gather in a studio to sing "We Are The World", not when Sally Struthers convinces you to buy a Latino orphan's life for the price of a cup of coffee.

Throwing the body as a last resort

BY TED MCINNES

The capitalist system has necessitated the creation of an economic underclass — no small chore. It requires people, the key ingredient to industrialisation, and a political apparatus to support it all.

But the political apparatus has failed to provide legitimate channels of protest for the dissatisfied, the poor, the unemployed, and the dispossessed.

The proliferation of the capitalist ethic has happened alongside the worsening of income inequality. Job loss and prolonged unemployment produce passivity. Poverty demoralises. The UI office hardly seems like the place where sugary thoughts of revolution are conceived.

Riots occur when there is a "widespread perception that government or some other body has committed an injustice," said Steven Rytina, Professor of Sociology.

These outlashes, as in the one triggered by the Rodney King hearing or rampages like the youths who vehemently moved along Saint Hubert street on the night of Sunday, September 13, are the end result of an initial and focused rage.

"The unemployed are dispersed, often living in the boondocks. Without hint of resources, without power or influence, the poor are left with the only option to throw the body into nastiness — to riot," said Rytina. "They have no attractive choices which might enable them to undo their condition — if they did they wouldn't be poor."

"They (the poor) have a lot of things to talk about but not [politics]," said Tommy Kulczyk, director of Emergency Services at Sun Youth Organization. "There's a lot of new poor with the recession. All these people have a [political] opinion but, it's not a priority. They come here as a last resort, it's an end result."

Kulczyk feels that the constitutional wrangling has absorbed the energy of politicians, while more important issues are sidelined. "Concentrate on the people," he said. "People are suffering. Before, during and after [the referendum] poor people exist. It never changes."

Not a money thing

There have always been the serfs, the slaves, the dispossessed in the course of history. Hierarchies were



Tommy Kulczyk of Sun Youth

accepted or at best groaned to change. The colonisers of North America were no heroes, they were outcasts and on the run. These people founded and nursed democracy, blah, blah, blah. Feudalism never pretended to uphold the rights of the individual, let alone the pursuit of happiness. The low end just was.

But modernity is at least partially characterised by industrialisation, science and technology, the machine. Now computers rule the world and we will ever be dependent

upon them. The word "computer" seems as futuristic as the term "Captain Kirk". Automation is the final frontier, no person goes there. They stay in the ghetto or in the UI office. Nobody should need a computer to know that equality is still a dream.

The internationality of economics means that many jobs are exported. Solid working class jobs are now being done elsewhere for cheaper and people are forced to take on service jobs. And since the mid-60's wages have steadily declined.

Canadian society is not peaceful because it is especially wonderful, explains Rytina, but because organized labour has done relatively well. Labour is the most effective means by which working class people can begin to control their own security.

The current Canadian welfare state system is able to maintain the status quo by offering basic services to the poor while the unemployment rate hovers around 15 per cent. Pre-revolutionary Russia could boast that only 30 per cent of the population was financially and socially secure.

Democratic society means to avoid revolutionary activity. Not since the 1930's and the years of the depression has North America known any quasi-revolutionary movements.

The riots which have occurred recently both here and in California, demonstrate the lack of legitimate outlets that their practitioners have. The criticism being made in forms of window-bashing and looting, is not simply an expression of economic frustration, but frustration with the political system.

Poverty is compounded by a greater ferocity towards the cultural and political establishment itself. As Ronnie Dee, organizer of the cancelled party for Haitian youths has said, "This is not a money thing".



Poor pay more for groceries

BY ANDREW NICHOLS

A 1989 study shows that grocery prices are up to 30 percent higher in poor areas.

The study, done by researchers at the Sacré Coeur hospital in the north end of Montréal released findings about socio-economic access to food in one poor and one well-off neighborhood of Montréal.

Lise Bertrand, a Sacré Coeur hospital nutrition planning officer and others participating in the project found that prices were higher in the disadvantaged neighborhood of Saint-René Goupil than they were in the richer district of Ahuntsic-Ouest.

Bertrand said the findings went against popular stereotypes.

"We've always been led to believe that poor people are heavy smokers and are ignorant about proper nutrition. Our study found instead that there were severe inequalities amongst poor and rich neighborhoods in terms of price of, quality and access to food."

Bertrand said that not only are prices higher in St. René but the standards of freshness and variety were far inferior to those in Ahuntsic-Ouest.

Bertrand said that the main reason for the problem is a shortage of supermarkets in poorer neighborhoods. As a result, many people in disadvantaged districts often rely on small privately owned depanneurs where the prices are higher.

"Often the fruit and vegetables in these small depanneurs are not fresh and have been sitting on the

shelf for a long time," criticized Bertrand.

Bertrand also found that the differences in prices were inflated even beyond the rate one would normally expect.

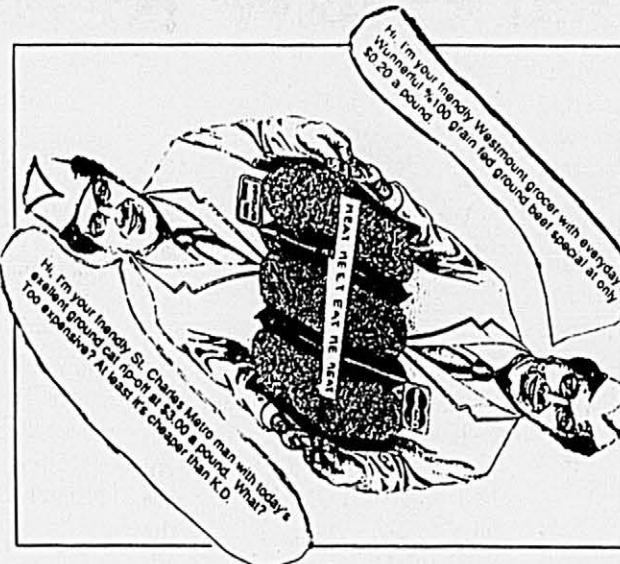
"What surprised us the most that the prices of products from the same chains was up to 30 per cent higher in the poor neighborhood than it was in the richer one." In addition, Bertrand said that many chain stores in St. René refused coupons in 1989, although they have since changed their policy.

Bertrand said the disparities between poor and rich neighborhoods in terms of access, quality and prices of food is a national problem. Similar findings since the release of the Alimévi report were reported in Toronto and Edmonton. In Toronto the problems were deemed so serious that the City of Toronto established a Food Policy Council to deal with these issues.

Price differences continue

While the study was conducted three years ago, Marcela Ferrada, a nurse at the Clinique Communautaire de Pointe St. Charles has found that the same problems continue to exist in her community today. Ferrada said "I have heard that the IGA in Pointe St. Charles is one of the most expensive in the province."

Furthermore, the two grocery stores in the area are only medium-



sized and are surrounded by many depanneurs, a typical pattern in a poor neighborhood.

Ferrada said the quality of food in some depanneurs left much to be desired. "We find things that are two weeks past the due date and still on the shelves. There is dust and dirt in many of the cans and boxes and the fruit and vegetables are often old."

Ferrada said that a single portion container of yogurt at a large supermarket can cost as little as fifty cents, whereas at a depanneur in Pointe St. Charles it costs \$1.30.

"It's crazy the prices here, it's incredible."

In a similar finding conducted by the Daily on October 8th and 9th, many of the items were more expensive in depanneurs and medium-sized grocery stores in poverty-stricken Pointe St. Charles than they were in a large supermarket in the heart of Westmount, one of Metropolitan Montreal's richest neighborhoods.

A whole chicken was available in Pointe St. Charles at IGA for the regular price of \$4.78/kg and at Marche-Richelieu for \$5.03/kg. In Westmount, a whole chicken was available at Metro for the regular price of \$2.18/kg. Four rolls of Cottonelle bathroom tissue was available at Marche-Richelieu for \$2.46, and at Westmount's Metro for \$1.68. Five hundred grams of spaghetti no-

dles was available at one Pointe St. Charles depanneur for \$1.39 and at another for \$1.17, while in Westmount at Metro, the same brand of spaghetti was selling for 89 cents.

Lynne Toupin, Executive Director of the National Antipoverty Association said the high price of food directly affected nutrition, even when the price differences were relatively small.

"A person with budget latitude can afford the extra fifty cents for a head of lettuce while others can't and opt for a cheap box of macaroni and cheese."

Bertrand believes an effective solution to the problem would be to convince the City of Montréal of the importance of economic development in these areas.

"Rather than handing out yet another permit for the establishment of a depanneur why not orient small entrepreneurs towards opening up a small fruit and vegetable stand or a bakery?" asked Bertrand.

Demand up for food vouchers

BY KRISTEN BOON

Concordia students' need for food vouchers has grown from a dozen per year to the same number per month in the past five years, says the organizer of a food voucher program at the Concordia Campus Ministry.

The Ministry is operating the \$10 000 program, which gives students vouchers redeemable at Provigo, in order to supplement their shrinking budgets.

"As university fees and costs rise, we see an increasing number of students who need help," said Matti Terho, a coordinator of the program.

"We try to help individuals with temporary financial problems because of delayed student loans, or simply the lay over time between the start of a new job and the first paycheck," said Terho.

In the early stages of the program, it was single mothers who were most in need. Terho said the situation has changed.

"It is no longer a marginalized poverty group - the general student body is affected," she said. Even student council members have come to ask for assistance.

The vouchers are purchased by the Campus Ministry out of their yearly budget and with funds from private donations. The Ministry evaluates the needs of the students who come to them, and tries to provide them with enough vouchers for a few days.

"With single mothers we try to give enough for one load of groceries, for individual students it may just be \$10-15 to last the weekend," said Terho.

Yet she was quick to emphasize that the vouchers are a short term solution. Where possible the Ministry refers people to other agencies, or even employers for more help.

The program began as a yearly Christmas Basket Program for the community. It now attempts to address the growing demands within the university community itself. Organizers plan to expand the program further with more fundraising, and maybe even a student food bank.

Terho said the Ministry tries to avoid the image of giving out free hand-outs. Organizers ask food voucher recipients to return the favour by donating their time and talents to make other fundraising events a success.

Upholstery for social change

BY DEE HOYANO

Six women who once faced unemployment and welfare cheques now work as furniture re-upholsterers as part of a unique project started by St. Columba House.

The women organized an upholstery cooperative operating out of St. Columba House, a southwest Montréal anti-poverty centre. Trained by professional upholsterer Louina Legresley, the women have been learning the trade for three years. Two are now permanently employed by the business, and the others work part time.

"Unemployment has been a major problem over the years and it's been a major issue at St. Columba House," said Faye Wakling, one of the initiators of the project. In response, the centre decided to set up a program to train and employ people, as well as provide a service to the community.

"Re-upholstery addressed a number of our needs," Wakling said. "As a service, it would beautify people's homes, and provide stable jobs. It would have an impact of value."

For Donna Leduc the impact of the project has been significant. "Prior to this, I was out of the work

force for thirteen years. I stayed at home with my children, then later went on unemployment."

Re-entering the market place proved to be difficult, but Leduc found a way in through another project of St. Columba House.

Leduc was one of the group of people who first planned the project. The current group consists of six women: Shirley Smith, Diane Brochu, Melissa Chamberlain, Barbara Buckingham, Leduc and their trainer Legresley.

When the group began they had virtually no start money and one set of tools to be shared by all. The group could only afford to have night training sessions once a week, and any money they took in went to pay for training and supplies.

The women initially had trouble finding child care. "We couldn't afford baby-sitters, and after about a year we applied for a government grant," said Leduc.

The group received a few grants from the federal and Québec governments, and they were able to put three women on salary, as well as hire their instructor full time. The grants have since expired, but they have managed to keep two people on salary.

"It still is a challenge for the

women on full time salary," she said. "They're finding it difficult."

But the women now feel more confident about their skills. All the women were unfamiliar with upholstery when they began, but Leduc remarked happily, "We're getting pretty good now. We do a lot of special little touches. Now we want to get things done faster... We seriously want to make this a business."

Wakling agreed. "Now, the business is tight because of the recession, but the women are busy and doing exceedingly good work. The women have developed real pride in their skills. But it's still hard going because it takes years to get quick at it."

Another novel aspect of the project is that all of the upholsterers are women.

"It's unusual because it's traditionally man's job. There are not a lot of women upholsterers," said Leduc. She also added that one of the reasons some people choose St. Columba Upholstery is because of the fact that the business is staffed and run by women.

Working in upholstery has been more than knowing how to strip frames and stuff armchairs for Leduc.

"Working with six women, we're learning how to deal with conflict. I'm doing the accounting, which I've never done before, so I've had to learn all those skills," she said.

"It's given me a sense of satisfaction to do something for our community," said Leduc. "We've grown up here, and we understand the people and situation.... We want to keep our original goal in mind - to have our jobs and provide the community a service."

Wakling is also pleased with the project. "It's given a sense of empowerment to people. They see that they can make a change," she said.

A number of other community groups provide furniture services, such as the NDG Anti-poverty group (NDGAPG) furniture recycling program, but they do not re-upholster. Mary O'Donnell of NDGAPG said that they are trying to open a store to sell the furniture from, but at the moment it is too costly.

St. Columba Upholstery accepts old furniture to be remodelled. The service attempts to be accessible to all, using a two tier rate system - one rate for people unemployed or on fixed income, and another for those working. Orders may be placed by calling 932-0805.

Law 37—welfare law against the poor

BY PAT GENTILE

When the provincial government brought in Law 37 three years ago, they touted it as a way of reforming the welfare system, getting people off welfare and into the work force as soon as possible.

But welfare rights activists say the law is flawed and in many cases does welfare recipients more harm than good. David Alper, welfare rights lobbyist and director of the food bank MultiCaf, said the "work and study program" established to get welfare recipients back to work, left much to be desired.

The program promises \$100 more on welfare checks for 80 hours per month of work or study to any welfare recipient who is willing to participate. But Alper said welfare recipients working under this program are vulnerable to abuses from employers.

"The problem," said Alper, "is that the 10 000 people participating in the work programs are still classified as welfare recipients. Which means that they are not eligible to receive unemployment insurance, not allowed to organize unions, not entitled to compensation payments in case of injury, and are not protected against sexual harassment on the work site."

Alper said that the law is arbitrary because it places too much power in the hands of welfare agents "who have the right, for instance, to refuse people permission to attend courses instead of work."

The program doesn't even safeguard the amount of money people receive. Alper said a person may actually only receive \$13 to \$40 for 80 hours instead of the \$100 promised by Law 37.

"What kind of motivation does the government expect welfare recipients to have when they only get \$13 more a month?" asked Alper. He believes that the government must create more incentives in order to keep these people on the work program.

Alper added that the classification of people in terms of their eligibility for the program automatically excludes physically and mentally challenged persons, people typically out of a job.

Montréal poet Norman Nawrocki, who last year performed a play "Deux Femmes, Une cheque" about the new welfare law, also condemned the work and study program.

"By creating such a negative picture... the government feels justified in treating people on welfare as dirt."

"It creates a new underclass of underpaid workers. It terrorises people into dead-end low-paying jobs," said Nawrocki. "People have no job security and can get fired at any time. It is a veritable Alice-in-wonderland chamber of horrors for anybody on welfare."

Restrictions

Another problem with the law is that it restricts the options available to welfare recipients when they try to cut costs.

If two welfare recipients decide to share accommodations in an effort to cut housing costs, the government knocks \$98 off each of their cheques. When asked why the government would do such

a thing, Alper said, "They (the government) want them (welfare recipients) to stay in a hole and stay poor."

And under the new law, alimony can be a liability. The government cuts welfare recipients cheques by the amount of alimony they are entitled to, whether they are actually receiving it or not.

This measure places many single mothers on welfare in an extremely vulnerable position.

For example, a woman supporting one child should receive \$719 from the government plus \$200 from alimony payments. However, under present law, she only receives \$519, whether the ex-husband pays \$200 of alimony or not.

According to David Alper, the Ontario government under the NDP have changed their laws concerning alimony payments to mothers receiving welfare checks so that the ex-spouse must pay whether he works or not. The Québec government does not intervene on behalf of single mothers on welfare.

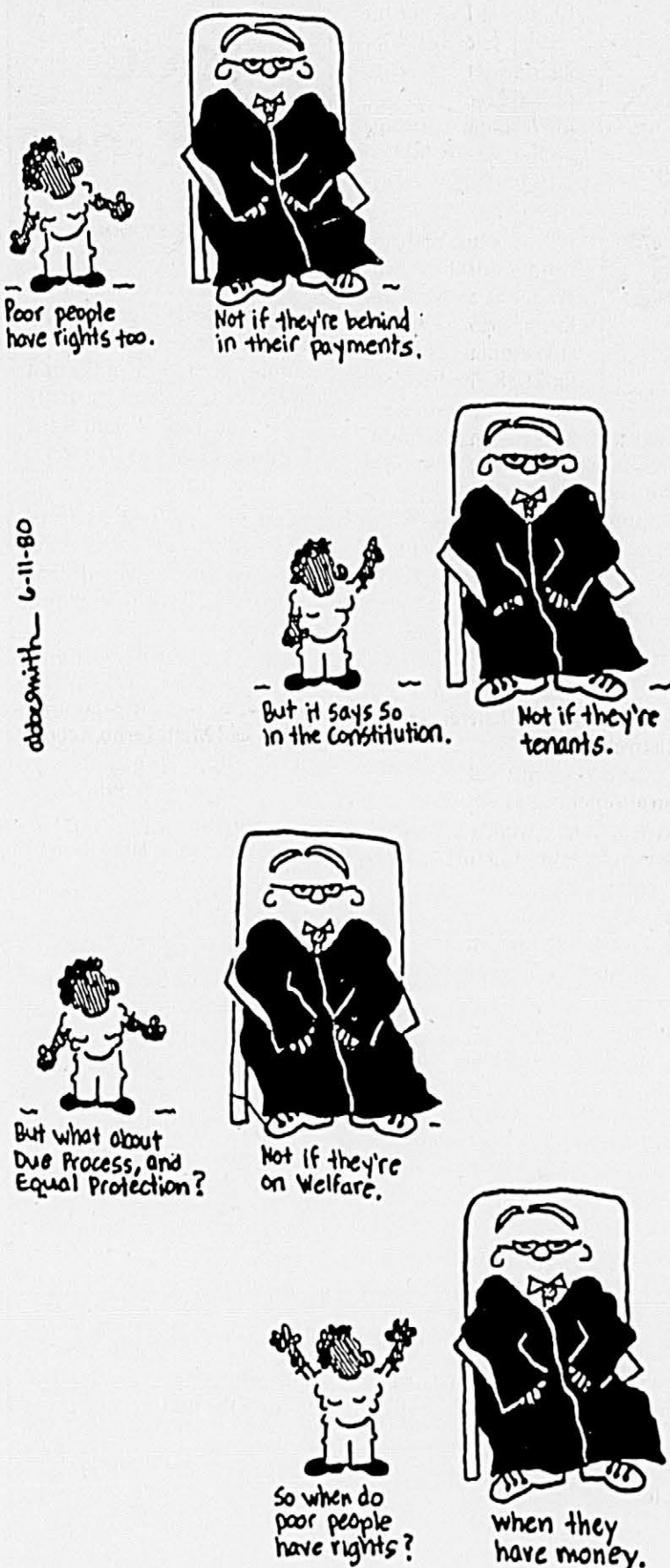
Last summer, a lobby group called the "Greater Montréal Coalition Against Law 37", organized the occupation of government buildings in a series of protests against the unjust welfare law. The protestors were the welfare recipients themselves, who sat for 16 days in order to increase politicians' sensitivity to their plight.

The protest was successful in that many artists came in support of the Coalition and the media coverage worked in favour of the poverty cause. However, the government remained unmoved.

"The government uses welfare recipients as scapegoats," said Alper. "It tries to drive a wedge between working people and the people on welfare. It claims that welfare recipients always try to cheat the system and that poor people are lazy and need to be coerced into work programs. By creating such a negative picture of welfare recipients, the government feels justified in treating people on welfare as dirt."

When asked what he thought Québécois should do to support welfare rights he said, "We must work together to create a society where 12 per cent unemployment is not accepted. The profile of a welfare recipient is no longer characterized physically and mentally challenged. The profile now includes everyone without a job."

Nawrocki agreed. "Under the law, poor people are being blamed for the failure of the economy which can not provide jobs," he said. "Since the law came into effect more people are poor, more people are forced to use kitchens and food banks, more kids are going hungry and more people are on the streets because they can't pay the rent. The law is inhuman and draconian because it punishes and penalises people who are poor."



Welfare employment program keeps people out of work

BY TARA ANDRESEN

Welfare reform—it seemed like such a good idea at the time.

But somehow these noble intentions have turned sour. A program intended to get people off welfare and back to work is doing anything but.

Three years ago Bill 37 became Law 37 and with it came hopes of getting people off welfare and into the labour force.

The Québec government introduced the Work Incentive Employment Program (WIEP), asking businesses to cooperate in this new enterprise.

It was a simple idea. Government subsidies were offered to businesses willing to employ those

who qualified for WIEP. The subsidies would last for a limited time, and it was hoped that the businesses would continue to employ the former apprentice once the money ran out.

But according to welfare rights activists, businesses haven't been keeping up their end of the bargain.

Once the government's subsidies run out the WIEP participant is in many cases "let go" and replaced by a new WIEP.

The jobless WIEPs often have to return to welfare because the skills learned are not necessarily meaningful and needed in the marketplace.

"You always seem to be back on welfare [after participating in the WIEP]," said Charles Carter, a Pov-

erty Advocate of the NDG Anti-Poverty Group.

"Welfare is penalizing," said Carter. "We need ways of getting the unemployed to use their ingenuity in a positive way instead of wasting their time."

So what can be done? Monitoring subsidized businesses and ensuring meaningful employment are the obvious answers. And apparently the government is into monitoring people, but not subsidised businesses.

To ensure that welfare recipients are in fact telling the truth, Law 37 permits occasional inspections of the person's home.

But the inspectors have gone so far as to interview recipients' neighbours.

Co-op the Lot!

BY BEN RINEHART

Co-operative housing is an attractive housing alternative for the estimated one million Canadians who cannot afford to buy a home or rent an apartment. Co-operatives offer residents direct control over their home and establish a sense of security not found under the auspices of the tenant-landlord relationship.

For over 20 years, the Canadian government directly sponsored co-ops through the Federal Co-operative Housing Programme. Under the programme, more than 70 000 co-operative units were developed since 1968. But soon after federal housing minister Elmer McKay promised \$6.1 million toward 2000 new co-operatives for 1992, the federal government ended the co-operative assistance program for good.

Many co-op residents, as expected, were shocked by the co-op programme's termination.

"The cutbacks came at the worst

possible time," said Norman Nawrocki, resident of La Petite Hutchinson, a co-operative in the McGill Ghetto.

"(Co-operatives are now forced to) turn away prospective members who can not afford the rent, and others are turned out because they can no longer afford the rent," said Nawrocki. "They are then forced to move out, but there is no place to go. Some (former) co-op members will end up on the streets."

Federal administrators say there is simply not enough funds to house every mal-lodged citizen in Canada and some government officials have claimed that many co-operative residents could actually afford private home ownership. Last year McKay even introduced income caps for new tenants in co-operative housing units.

But according to the most recent data compiled by the Canadian Mortgage and Housing Corporation and Statistics Canada, federal funding for co-operatives should not be terminated for this reason.



Sixty-five per cent of co-operative households have total family incomes of under \$30 000, while 90 per cent take in less than \$50 000 — not enough to buy a house in most large Canadian cities. One third of these households are single-parent families and there are twice as many households that include children in co-ops than there are in rental hous-

ing.

Though actively subsidising co-operatives until this year, the federal government's interest in co-operatives has waned over the past five years. In 1987, the federal government sponsored 5000 co-op units, a number which decreased to 2000 by 1991, and this year, to zero.

More than 560 000 tenant house-

holds in Canada live in inadequate units, paying over 30 per cent of their gross income in rent. Some 150 000 households remain on co-operative waiting lists.

In Montréal alone, 10 000 lower-income people are on waiting-lists for co-operative housing and 60 000 households pay over 50 per cent of their income on rent.

Non-profit community clinic fights for survival

BY JAMES FORBES

The Pointe-St-Charles community clinic was handed an ultimatum from the Québec government last March — change the way you operate, or become a CLSC.

CLSCs are a citywide network of clinics funded by the provincial government. They provide healthcare services free of charge to those in the community. But they often fail to address specific needs of individual communities.

Last winter, the provincial government introduced bill 120 to allow CLSCs to broaden their community base. The Pointe-St-Charles clinic was subject to the bill because of its similarity to CLSCs. But because Pointe-St-Charles' community base exceeded the bills specifications, the bill would require the clinic to cut back community involvement.

"The bill was actually intended to give more power to the members of the community in the CLSC," said Josée Coriveau, a member of the administrative council. "But in our case, it reduced the power dramatically."

"Decisions on the direction, politics, employees, and mandate of the clinic are directly decided by citizen vote each year at our general assembly." But with bill 120, community members would only have the right to be informed of administrative decisions, rather than participate in them.

The Pointe-St-Charles community members decided that this was not what they wanted, and held an emergency assembly in March to strategise.

"We petitioned the government hard, and we won our independence," said Coriveau.

Funding troubles

The clinic's troubles are not over, however. The funding for the clinic is still under review, and they were scrutinized intensely by the government, which looks for any reason to shut the service down.

The non-profit clinic has offered a community health alternative for twenty two years. It is situated in a community of approximately 13 000 people, 75 per cent of whom are on social assistance, and 60 per cent of whom live under the poverty line.

Because of this, the clinic plays a very important role in the community's mental and spiritual well-being as well as in its physical security.

"We are mainly a preventative clinic. We try to target problems before they arise," said Coriveau.

"Our programs include post natal and prenatal care for unwed or young mothers, lunch box programmes for school kids, groups for the elderly, and psychological counselling and support."

"There is a real sense that we are here for the community working for them," she said.

An anonymous clinic patient agreed.

"I've been using the clinic for 22 years, and I'm still in good health at 54, I'm proud to say it, my clinic had a lot to do with that."

"The pride in the community is clear when hearing testimonials on tape from the general assembly in March. The people all referred to the clinic as being theirs," said Coriveau.

According to Coriveau, it is this very sense of community and purpose that are threatened by the current slow down in funding negotiations with the government. "Since the referendum campaign started, we haven't heard a word from Mr. Côté's office,"

Coriveau hopes that the government will resume talks soon. "As

of yet, we don't know where our money is coming from," she said.

Another problem with funding is not actually related to the clinic, but it affects the service.

"Our population is increasingly aged," said Coriveau. "And the life expectancy here is about 65 years — that's when government health pensions kick in."

"As a result, most of the already poor members of the community cannot afford the medicines they need, or they will stockpile at the

beginning of the month to ensure they have enough to last them," she said.

Coriveau also stressed that rent hikes were another problem.

"You could find a four and a half in this area in 1988 for \$200 per month. Now you'd be hard pressed to find the same apartment for \$500, and these worker's flats barely house three people."

This means the problems that already afflict the Pointe-St-Charles area are only going to get worse.

"Obviously, the government is going to have to do something about it," said Coriveau. But the community and Coriveau are already doing something about it. Coriveau explained that a 500 occupancy housing cooperative was on the verge of being built, in part with her direction.

"If there is one thing we learned from this experience, it is that if we push hard enough, we can get what we want."

Cooking the collective way

BY MARA GOLDSTEIN

Despite the fact that we live in a welfare society, the concepts of community and collectivity are rarely a part of our everyday lives. But the various community kitchens across the province demonstrate that they can be.

Collective food preparation goes back to traditional societies where the evening meal was the result of the effort of the entire community. Somewhere along the way a certain stigma was attached to the act of reaching out to neighbours with the hope of bettering the lot of everyone involved.

But the current depressed economy has given some people the extra incentive to eat better and save money. The result as Richard Fraser, of the NDG anti-poverty group, states "is beautiful".

There are two hundred collective kitchens across Québec. Most of them are local initiatives looking for ways of stretching food budgets.

Fraser defined a collective kitchen as co-operative efforts between groups of families who make meals together. Unlike many other projects, there are no handouts involved. Every individual contributes produce in return for good, wholesome and plentiful food at the lowest price.

Participants must also be willing to contribute time and energy. Most are single mothers from low income families who have two or three other mouths to feed.

According to Fraser, finding a location with the proper facilities is the most challenging aspect of the project. For this reason the kitchen meets only twice a month, once to plan the meal and again to cook. The group usually cooks for twelve portions, but this can

be increased.

"We are looking to make each portion for one dollar. Where can you go to get a good meal for a dollar?" said Fraser.

Prendconge: Centre des Femmes de Pointe St. Charles has organized several collective kitchens. The groups, of three to four women each, meet either at one woman's home, at the local community centre or at the women's centre. They meet twice a week, once to plan and again to cook for themselves and their children.

Last year the women worked with dietician Jocelyne Gauvin, who instructed the women in how to cook simple, nutritious and high quality meals. This year, lack of funds means the women are on their own.

According to Micheline Comp, co-ordinator of the centre, the collective kitchens serve many purposes — cost efficiency being the most tangible. Participants are always on the lookout for the best prices which are most often found through collective cooking.

But the community kitchen provides more than a financial service. It is a means of bringing people together. Each group serves as a support system for its members, providing the setting for meaningful exchanges of ideas.

"Poverty isolates, it is a blow to the self-esteem," Fraser said. The regular gatherings are a form of social exchange if not support systems in themselves.

If you are interested in starting up a university student collective for those who live both on and off campus, Diane Normand can be reached at 273-3812. The number for the Regroupement des Cuisines Collectives is 642-3613 and the number for the NDG anti-poverty group is 489-3548.

Will That Be Cash, Cheque or Barter?



Young Elvis barter onions for Ondaatje

BY PETER CLIBBON

Alternative economics put to work

"I wanted to turn that American Express (credit card) slogan on its head. The one that says 'membership, ie. wealth, has its privileges.' It produces this idea that a buck can get you anything."

exchange it for a meal from the café's menu. Kansas runs her café on a barter basis — a pre-capitalist economic tool that has been largely eclipsed with the (relatively) recent use of cash currency. Although dollars are accepted, barter is the encouraged mode of exchange.

In impoverished and underemployed southern Nova Scotia and other parts of Canada with little "cash flow", barter is regarded as a feasible alternative to traditional money-based economics.

Kansas said running her barter café has been a real learning experience for her and the Hubbard community.

"I wanted to turn that American

want to barter for their meals, she asks them what their offering is worth on the menu, and then strikes a deal.

"I ask people what their belongings are worth — a shepherd's pie, a soup, two or three cups of coffee, and so on. It takes a little more time than money, that's for sure."

Kansas said "customers" put more thought, awareness and humility into each transaction, and when estimating the real worth of their belongings or services.

But the question arrives — what does she do with all the stuff she accumulates? Much of the "junk", as she described, goes to a local flea market. But much of what Kansas cannot use is exchanged or donated to local schools. She saves the more interesting items to decorate the café. Kansas hasn't made much money in the barter business, but she said she appreciates the sense of community around the café.

"People behave differently when not dealing with money. Strangers are a lot more friendly towards each other in the café."

She said many people come to the café, that would never regularly go out for a meal. People on unemployment insurance or welfare often come to the café to barter for meals. Senior citizens come for her homemade bread and hot meals, and local tradespeople (plumbers, workers, etc.) stop by for lunch. The café also attracts a good number of gays and lesbians from nearby Halifax that are attracted by the café's queer-positive atmosphere, she said.

The Dinette accepts currency from those not willing to barter.

Many individuals and businesses are attracted to bartering as a strategy to avoid taxes — especially the GST.

But on Buy-Nothing Day — a pan-Canadian anti-consuming "holiday" organized by west-coast *Adbusters* magazine — no cash was accepted. Only barter.

Community Empowerment

Community organizations have also jumped on the barter boat. In the west-end suburb of NDG, a community-run babysitting exchange provides "free" babysitting services to families.

In the 40-family-strong labour exchange, members take care of each other's children in exchange for tokens. Parents can then use their "earned" tokens to have their own children babysat. Each family has an up-to-date list of other families belonging to the exchange and one member parent acts as "dispatcher" for babysitting exchanges.

Iris Unger works at the Hampton YWCA in NDG as a community organizer for economic development. She said the Babysitting Exchange is especially helpful to single mothers, unemployed and immigrant families. The exchange provides essentially free babysitting and introduces parents to a support network of other families.

"It's a reality that people have kids, work and need free time," said Unger. "Babysitting can cost a lot of money for families with limited incomes."

The exchange is a good way for children to meet other children in the neighborhood, and for parents to make contacts with other parents. Through the exchange, families regularly organize picnics, parties, children's playgroups and a newsletter.

Unger said many parents benefit more than economically from the exchange. "Many parents feel a sense of empowerment and involvement because they're basically running the whole exchange by themselves," said Unger.

The exchange was originally founded by the Hampton YWCA, the NDG Community Council and the Montréal West CLSC. It is now working on establishing an autonomous volunteer structure. Unger said the Exchange is also working on establishing a labour exchange (in addition to babysitting) in its newsletter, and establishing new babysitting exchange "clusters" in other neighbourhoods of the city.

Corporate Barterers

Bartering is not limited to small-scale and community-orientated exchanges. Several Québec-based "Barter Banks" run a lucrative, multi-million dollar a year business on non-cash exchanges of products and services. Large scale barter banks are a far cry from in-

formal, community-building labour exchanges, but operate along similar principles.

Esta Diutcher is trade director at Trans-American Trade Exchange, a 13-year-old product and service barter bank with nearly 400 members and \$10 million of trade each year. Members include cleaners, garages, hotels, restaurants, bulk food stores, opticians, dentists, and manufacturers.

The system works by allowing members to transact with another members without exchanging money. The tab is paid with "barter dollars" and paid with a special credit card. With barter dollars earned, one can return the favour at businesses belonging to the exchange. The barter dollars exist only on paper and are not convertible outside the system.

"A printer can go to a restaurant, eat, and then pay with his or her trade card. With those trade dollars, the restaurant owner can pay for a new set of glasses or a dentist appointment," said Diutcher.

However, Diutcher said that bartering is no replacement for cash exchanges. Unabashedly corporate, Trans-American's goal is to increase the cash flow of its members by providing them with a little extra business. It also saves companies from spending cash that might be needed for large purchases.

Before becoming a member of the exchange, a business must have a profit margin of at least 30 per cent, and a high cash flow. Bartering should not make up more than 10 per cent of a company's business, she said.

But membership has its privileges, said Diutcher. Depending on a person's lifestyle, big bucks can be bartered. "Each individual is different, but if all our member's services are used, one can look at bartering as much as \$10 000 a year."

Employees of trans-American troubleshoot, publish a newsletter, and do the accounting. For these services, Trans-American skims a fee off each transaction and charges a membership fee.

Many individuals and businesses are attracted to bartering as a strategy to avoid taxes — especially the GST. Although Trans-American has its GST tax number and charges taxes on transactions, the majority of informal bartering and labour exchanges pay no heed to taxes.

Corporate-scale bartering has not caught on in the rest of Canada, said Diutcher. Exchanges like Trans-American took off in Québec in the mid-70s and never looked back. In the rest of Canada, people just can't understand bartering, she said. "Some people don't look any further than dollars."

The NDG Babysitting Exchange can be reached through the Hampton YWCA at 486-7315. Trans-American Trade Exchange welcomes professionals (with high profit margins) into their bartering network and can be reached at 842-1831.

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Referendum
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Student-Initiated Referendum Question

The McGill Legal Information Clinic is a student-run service which provides free legal information to McGill students, employees, and faculty, and to members of the Montréal community. The Clinic also provides advocates to students facing University disciplinary or grievance proceedings. On average, 3000 to 4000 people are served each year, with priority given to the McGill community. The Clinic is administered by six law student directors and is staffed by over sixty law student volunteers. The Clinic presently receives a fee of \$1.50 per student, per semester.

In 1992 the Clinic's expenses have been permanently increased in three main areas: The University has required the Clinic to incorporate and separate its finances from McGill's; Students' Society has required the Clinic to begin paying for the use of its space in the University Centre; there has been an overall expansion of the services offered by the Clinic.

Do you approve of a \$0.50 per student per semester increase in the fees paid to the McGill Legal Information Clinic as of September 1, 1993?

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Regina Yang and William Stee, CRO's.

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Les oui-dire du non-dit

Marie-Louise Gariépy

« Signer l'accord de Charlottetown, c'est se lier les mains pour l'avenir », a clamé Line Jacques, vice-présidente du Comité des jeunes pour le Non, lors d'un débat l'opposant à Charles Lasnier, président du Comité des jeunes pour le Oui.

M. Lasnier envisageait avec calme les lendemains du référendum. « La terre va continuer de tourner puis Noël va quand même arriver le 25 décembre », a-t-il affirmé.

On a évité d'aborder les éléments plutôt sensationnels entourant la campagne référendaire pour se concentrer sur le contenu de l'entente de Charlottetown. On a surtout

débatu de questions touchant l'avenir et les jeunes, parfois même avec agressivité et émotivité.

L'interprétation qu'ils ont fait des mêmes points diverge catégoriquement. Selon Mme Jacques, la clause 25 se rapportant au pouvoir fédéral de dépenser n'est rien de moins qu'une garantie de chevauchement entre les pouvoirs fédéraux et provinciaux. Pour M. Lasnier, un tel chevauchement entre les pouvoirs deviendrait au contraire, grâce à cette clause, de moins en moins fréquent.

« Comment se payer tout ça? », a demandé la tenante du Non au sujet des dépenses qu'amèneraient un nouveau Sénat et les autres modifications prévues dans

l'entente. À cela Charles Lasnier a répliqué que, selon ses données, trois femmes autochtones sur quatre sont victimes d'agressions sexuelles, et que ce problème rend nécessaire l'accord et les dépenses qu'il implique. Sa rivale a rétorqué à brûle-pourpoint que, de toute façon, les femmes autochtones s'opposent à l'entente de Charlottetown.

« Je ne suis pas alarmiste », a soutenu Charles Lasnier. Il s'est appliqué à calmer les inquiétudes reliées aux conséquences d'une victoire du Oui. Interrogé à savoir si l'accord menacerait la loi 101, il s'est montré plus que rassurant. Il a expliqué que l'entente protégeait cette loi de quatre façons, soit par trois articles (2-1c, 2-2, 2-3) de la Clause Canada et par la

clause nonobstant.

Line Jacques a répliqué que le fédéral pourrait s'infiltrer dans le dossier linguistique d'une façon indirecte. Elle soutient que la clause 25, qui donne au gouvernement du Canada le pouvoir de contribuer à la réalisation des objectifs nationaux, ouvre la porte à la promotion du bilinguisme officiel. « Mensonge! », s'est écrié le défenseur du Oui en niant que *objectifs nationaux* soit synonyme de *bilinguisme officiel*.

Longtemps après le départ des journalistes, les deux porte-parole ont poursuivi le débat, sous les yeux d'un organisateur exaspéré qui tentait vainement de libérer la salle. Le débat a eu lieu à St-Ligori, dans le cadre du camp de formation de la Presse étudiante du Québec.

Opinions RÉFÉRENDAIRES

Le Québec: plus qu'une société distincte

L'opinion référendaire émise par Sophie Brouillet dans l'édition du *Daily français* du 6 octobre dernier conclut qu'un OUI réglerait la question constitutionnelle. Selon elle, l'entente de Charlottetown reconnaît amplement la spécificité du Québec.

Bien au contraire, l'entente du 28 août, 1992, est une tentative évidente du Canada de mettre le Québec en tutelle en confirmant son statut de province comme les autres. Il y a bien l'affirmation d'une société distincte, mais la définition qu'on lui donne, limitée à la langue, la culture, et le code civil, fait parent pauvre lorsqu'on la compare à celle qui veut promouvoir la spécificité des peuples autochtones. Pour ces derniers, l'article 41a définit société distincte comme le fait de « préserver leurs langues, leurs cultures, leurs économies, leurs identités, leurs institutions et leurs traditions. » L'entente ne reconnaît aucunement l'existence du peuple québécois, dont les racines sont profondes et qui s'est manifesté comme tel depuis le réveil des années 60.

D'autre part, l'article sur la société distincte se retrouve maintenant dans la clause Canada avec sept autres articles, (dans Meech, elle était une clause par elle-même), et est en conflit flagrant avec l'article qui oblige le gouvernement du Québec à promouvoir l'épanouissement de sa minorité anglophone. Même le Sénateur Beaudoin, qui était à McGill la semaine dernière afin de vanter les mérites de l'accord, a reconnu le conflit et n'a pu donner comme réponse qu'il avait confiance en la cours suprême pour régler un litige éventuel. On sait ce qui s'est passé avec la loi 178.

Oui, il est temps de passer à autres choses, mais pas au détriment des droits et des besoins fondamentaux du Québec. Ces droits sont trop importants pour les compromettre d'une façon expéditive. A ce prix-là, c'est NON.

Jean-François Pouliotte B.A. U2

La constitution : tout un morceau de fromage

Adam Mizera

Cet été, quand le chat Mulroney a quitté la maison canadienne pour faire un petit voyage, les souris provinciales se sont réunies pour offrir un nouveau fromage aux souris québécoises : le cheddar constitutionnel. Les souris provinciales prétendaient avoir offert le meilleur morceau de fromage aux souris québécoises. Cependant, ces dernières se méfiaient de cette nouvelle variété. Ainsi, elles avaient décidé d'attendre avant de donner une réponse à l'offre des souris provinciales.

Entre temps, le chat Mulroney est revenu à la maison canadienne. Comme toujours, les chats aiment manger les souris et Mulroney n'était pas différent. Il a donc invité toutes les souris à se réunir pour créer un nouveau fromage qui ferait plaisir à tous. Après plusieurs jours de travail, ils ont réussi à concocter ce nouveau fromage. Ce dernier contenait beaucoup d'eau qui venait comme un don de Mulroney, d'où son nom de Fromage-à-l'euteledonne.

Face à cette nouvelle variété de fromage, toutes les souris avaient des opinions différentes. Certaines souris trouvaient que ce fromage avait trop de trous et ne répondait pas aux attentes des souris québécoises. D'autres pensaient que le Fromage-à-l'euteledonne était trop gras et qu'on donnait trop aux souris québécoises. Un autre camp était dégoûté par la senteur du fromage et par ceux qui le faisaient : ils ne voulaient plus entendre parler du fromage. Malgré cela, certains aimaient ce nouveau fromage si on admettait le compromis de boire du vin avec.

En plus, certaines souris québécoises prétendaient que la chef-souris québécoise, Boule-de-rat-et-ça, avait accepté l'inclusion dans le fromage d'une moisissure malsaine pour les estomacs québécois. D'autres, au contraire, vantaient les talents fromagers de Boule-de-rat-et-ça.

Mais, en fait, pourquoi les souris québécoises accepteraient-elles accepter des morceaux de fromage dont elles ne contrôlent pas totalement le contenu? Une souris peut-elle avoir confiance en un fromage offert par, entre autres, un chat? Les autres pourront toujours offrir un vin pour alléger le goût de moisissure du fromage. Mais pourquoi ne pas proposer notre propre recette de fromage : le P'tit Québec?

Les autres pourront garder leur Fromage-à-l'euteledonne. Faire son propre fromage n'est pas facile, mais ça goûte toujours meilleur. Toutes les souris n'arriveront jamais à s'accorder sur un choix de fromage. Pourquoi attendre un bon fromage qui ne viendra jamais, quand on a un P'tit Québec qui pourrait goûter bon malgré l'effort? Et on n'utilisera plus notre vin pour cacher le goût du fromage, mais

pour célébrer son nouvel aspect, son amélioration et ses éventuels bienfaits...

Les souris québécoises doivent dire NON au Fromage-à-l'euteledonne et ne doivent pas s'arrêter là : espérons que l'on pourra voir éventuellement sur nos tablettes du P'tit Québec...



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L'ENTENTE DE CHARLOTTETOWN : EN BREF

LE QUÉBEC ET LA NOUVELLE ENTENTE CONSTITUTIONNELLE.

Les leaders fédéral, provinciaux, territoriaux et autochtones se sont entendus sur de nouvelles propositions constitutionnelles qui tiennent mieux compte des intérêts des Canadiens et des Canadiennes, autant au Canada qu'au Québec. L'Entente a été conclue à Charlottetown, le 28 août 1992.

Société distincte

La nouvelle entente constitutionnelle entend reconnaître le Québec, après des années de débat, comme société distincte. De plus, elle accordera à l'Assemblée nationale juridiction exclusive en ce qui concerne la culture sur son territoire, et lui confirmera son contrôle sur l'immigration en sol québécois. Le Québec aura ainsi dorénavant davantage les moyens de protéger sa langue, sa culture et ses traditions.

Poids politique

La nouvelle entente constitutionnelle entend accroître la représentation du Québec à la Chambre des communes en lui accordant 93 sièges plutôt que les 75 qu'il détient présentement. De plus, elle prévoit garantir au Québec un minimum de 25 % des sièges dans cette même chambre, même si sa population, par rapport à celle de l'ensemble du Canada, devait un jour être inférieure à ce pourcentage. Le Québec aurait maintenant autant de Sénateurs que toutes les autres provinces canadiennes dans un nouveau Sénat qui, à l'image des grandes démocraties, serait élu et efficace.

Droit de veto

L'Entente de Charlottetown propose aussi que, comme les autres provinces, le Québec ait dorénavant un droit de veto sur toute modification à la composition de la Chambre des communes, du Sénat, ainsi qu'à la Cour suprême, où le Québec se verrait garantir trois des neuf juges, en reconnaissance de sa tradition de droit civil.

Pouvoirs accrus

Dans un pays où la duplication des services gouvernementaux dans trop de domaines pourrait nuire à la prospérité, l'entente prévoit une rationalisation importante en reconnaissant des pouvoirs exclusifs au Québec, tout comme aux autres provinces. Ainsi, le Québec aurait juridiction exclusive sur son territoire dans les secteurs suivants : les forêts, les mines, le tourisme, le logement, les loisirs, les affaires municipales et urbaines. De plus, le Québec pourrait contrôler toute la question de la formation de la main-d'oeuvre dans le but de mieux subvenir à ses besoins particuliers. Le Québec se verrait maintenant garantir, par la nouvelle constitution, son droit de gérer le dossier de l'immigration sur son territoire.


Union économique

Il existe aujourd'hui des barrières commerciales entre les provinces qui nuisent au développement économique. L'Entente de Charlottetown entend définir un objectif qui abattrait ces barrières : celui d'encourager la libre circulation des personnes, des biens, des services et des capitaux à travers le pays.

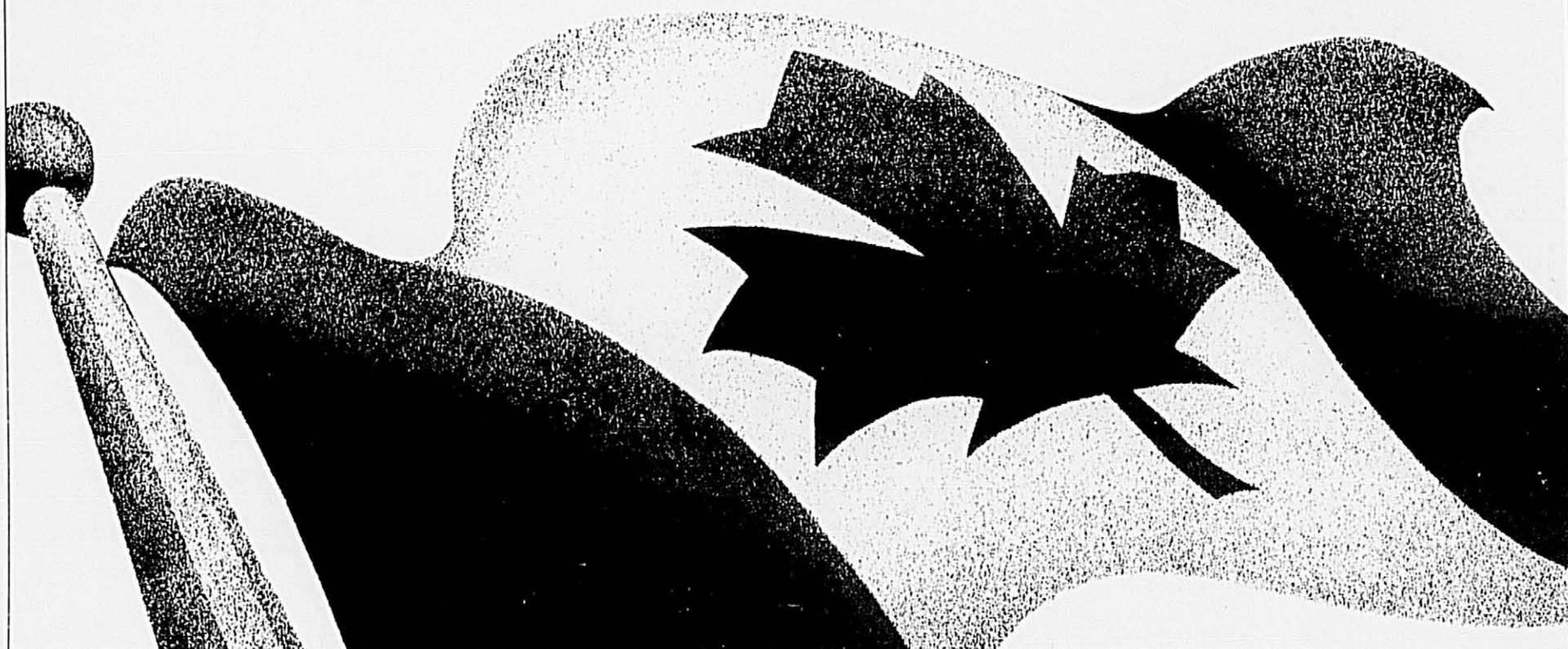
Ce ne sont là que quelques points de l'Entente de Charlottetown d'intérêt pour les Québécois et les Québécoises. Vous aurez à vous prononcer sur l'entente le 26 octobre prochain et il vous appartient d'en juger.

Pour en savoir plus long sur la nouvelle entente constitutionnelle, appelez sans frais au :

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Word Processing: WordPerfect 5.1 - Professional/laser printer. Research/term papers, theses, C.V. Pick up and delivery. \$1.75 per page - double spaced. Call Angela, Tel.: 485-3750 Tel./Fax: 485-4510.

Word-processing of term papers, theses, reports, etc. Experienced. WordPerfect 5.1, Laser Printer. Reliable, accurate, fast. Good rates. Close to McGill. Call Brigitte 282-0301.

6 - Services Offered

RESUMES by MBAs. Student rates. Better Business Bureau Member. 3000+ students served. Owner worked for Proctor & Gamble, Heinz and General Foods. PRESTIGE (on Guy) 939-2200.

Editing/Tutoring by English Ph.D. Essays and theses in English, Social Sciences and Humanities. 933-8652.

7 - For Sale

Typewriters IBM, Smith Corona, etc. from \$69. Desks, chairs, files, calculators. Cheap. Excellent copier \$400. Typewriter rentals short or long term. Low rates. 385-3939.

Honda Civic CX 1989. 68,000 km; good condition. \$6,500. Tel: 877-2921.

Extra Down Coats - 1445 Bleury (north of Ste-Catherine) Down Jackets \$129+, Coats \$149+, Parkas \$149+, Kids' Down Jackets \$99, Bombers \$69.95, Wool socks. 842-3465.

Another World video library '86-'92: Special events, intros, exits, birth, weddings, deaths, freeze frames. Send SASE to Eddie Drueding, 5695 Eldridge, Montréal, Québec H4W 2E1.

Computer Must Sell - Moving. 386-33, 4Mb RAM, 64K cache, 120Mb HD, SVGA monitor + card (1024x768x256), 2400bd modem, Adlib sound card, mouse, tower case, lots of software: Win 3.1, DTP, music, games, etc. Only \$1599. 935-8836 Raymond.

Ideal For Student. 1986 Nissan Micra 150,000km. 5-speed. Good running order. New transmission, changed Oct. '92. Perfect body. \$1,400 negotiable. 277-7553.

11 - Lost & Found

(Lost) - Gold bracelet lost Oct. 6 at near McGill - great sentimental value - If found, please call 489-9023 for a big reward!

Lost: Prescription glasses. Black & gold Polo frames. Last seen October 1st, 4th floor McLennan Library. If found please call Joanie 421-1429.

12 - Personal

All I want for my birthday is a Ben & Jerry's ice cream cake. Hint, hint, hint. For info call 286-6073. 1316 de Maisonneuve W.

13 - Lessons/Courses

"Law School Bound?" For information about a complete manual designed to guide you through every step of the law admissions process - Call 1-800-661-LSAT (5728).

14 - Notices

Creative Geniuses Wanted to work on our fabulous P.R. committee. GRIP-Québec-PIRG needs you to come up with advertising ideas and awareness campaigns. Call Kalya: 845-7169.

Att: 1991-92 Lfr. Crit. Survivors: festive concelebration for awestruck catechumen of the venerable Meister Hensley at Jason's the Friday (843-8641 for directions)

Goalfinder Wanted for Friday morning hockey. Call Mark 398-6229 or 286-0918.



THREE EXTRA HOURS TO TALK We're listening to you 7 days a week 6pm-3am. 398-6246

St. Martha's worship community meets every Sunday 10:30 a.m. in the basement

of the United Theological College, 3521 University. Everyone welcome! This week: Guest Honor Ford-Smith, Jamaican writer, development educator and theatre worker. 398-4104.

The McGill Chaplains invite the university community to drop by their offices and sign the petition against the possession of handguns in Canada. 3484 Peel (Newman Centre) 398-4104.

*** MACROBIOTIC POTLUCK DINNER** * Wednesday, October 21st, 7:30 p.m. Vegans welcome. Please call: 987-9441.

FULL-TIME MCGILL DAYCARE SPACES AVAILABLE. The McGill Daycare Centres have one immediate opening in one of their four-year-old groups, and possible openings in their two and three-year-old groups. For more information, please contact Marilyn Neuman at 398-6943.

16mm 1/2-hour film "Howard" auditions October 14-17, 1992. Wanted 1F, 3M 20-30 yrs., bills & extras 7-70 yrs. Interested? Call 398-6825, leave your name & number.

Confused or Curious? LBGM (Lesbians, Bisexuals, Gays of McGill) is restarting peer counselling. Anyone interested in finding out about LBGM or has questions about their sexuality is welcome to drop by room 417, Shalmer or call 398-6822. Hours are during lunch and 7 to 10, Monday through Saturday.

Walk-Safe Foot Patrol: We are now in service. Call us for a walk home. We're waiting to hear from you. Mon-Thurs. 6:30-12:30, Fri. & Sat. 6:30-2:30 a.m. 398-2498.

Want to Talk? LBGM (Lesbians, Bisexuals, Gays of McGill) sponsors two discussion groups at the Yellow Door, 3625 Aylmer, above Milton. A coming out support group meets at 5:30, and a discussion group meets at 7:30. A great way to find out about yourself and others.

16 - Musicians

Voice Lessons given by established teacher. All levels/styles, creative individual approach. 488-9361.

17 - Parking

Come park your thoughts with us. 6pm-3am, 7 days a week. McGill Nightline 398-6246

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INSCRIPTION CONTINUE

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Autres régions : 1-800-665-4333 (sans frais)

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2040 de la Montagne 843-4029Transport Canada
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Aviation**PUBLIC NOTICE**

TRANSPORT CANADA IS LOOKING FOR TRAINEES TO BECOME AIR TRAFFIC CONTROLLERS AND FLIGHT SERVICE SPECIALISTS.

Transport Canada will be holding information sessions on air traffic control and flight services; careers that are very rewarding and offer many benefits. These sessions will be held at the Palais des Congrès, Montréal, QUE, on Thursday, October 15. English sessions will be held at 11:00 a.m. and 6:00 p.m. French sessions will be held at 9:00 a.m., 1:00 p.m., 3:00 p.m. and 8:00 p.m.

Sessions include presentations by members of each profession.

REQUIREMENTS

- High school diploma
- Good health
- Motivation, alertness
- Willingness to relocate

SALARY

- Training allowance starts at \$230 per week
- Salary ranges from \$20,000 to \$70,000

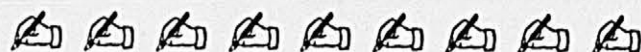
TRAINING

- Six to seven months at the Transport Canada Training Institute (TCTI) in Cornwall.
- Additional training in your region from three to 24 months, depending upon location.

If you want to find out more about either of these careers in air traffic services, come to an information session in your area, or call 1-800-667-INFO (1-800-667-4636).

Transport Canada is an equal opportunity employer.

Canada

**COOP
McGILL****SPECIAL GENERAL ASSEMBLY**To be held on Thursday, October 15, 1992 at 6:30 p.m.
in the MACES Building lounge (McGill University)
3437 Peel, Montreal, Quebec, H3A 1W7

- 9.01 Opening of the meeting
- 9.02 Reading and adoption of the agenda
- 9.03 Nomination of chief returning officer
- 9.04 Election to fill one (1) vacant student seat on the Board of Directors
- 9.05 Closing of the meeting

Timothy M. Concannon
President2029 Metcalfe • Montreal (Quebec) • H3A 1X7
Magasin Tel.: 844-COOP • McGill Tel.: 398-5001 • FAX: 844-9497**MOXY
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Thursday, Oct. 15, 1992

Union Ballroom

Tickets \$5 McGill Students

\$8 General Public

Doors open 8:00pm

Tickets on sale at Sadie's

